Islamic Academy of Coventry

Sīrah of Muḥammad صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ

Part 13
The Commandments Increase

Maulānā Ebrahim Noor



Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ

Part 13 – The Commandments Increase

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Introduction

The first year of the Madanī period of Rasūlullāh ﷺ life had come to an end. The ancient town of Yathrib had become the new home of Rasūlullāh ﷺ and Islām. The tribes of the Banū Aws and Banū Khazraj had become united under the banner of Islām and ended years of enmity and confrontation between the two.

During this period Allāh سُبْحَانَهُ وَتَعَالَىٰ would now gradually bring down the Commandments until the religion would be perfected.

The obligatory - Farḍ units of Ẓuhr, ʿAṣr and ʿIshā' had initially been only two. This was now increased to four, for those people who were classed as residents. For travellers, they would remain at two. The obligatory units of Fajr and Maghrib remained the same for both residents and travellers at two and three respectively.

During the Makkan period, Rasūlullāh ﷺ had created bonds of brotherhood between the Companions. Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ had been paired with ʿUmar رَضِيَ ٱللَّهُ عَنْهُ, Ḥamzah رَضِيَ ٱللَّهُ عَنْهُ with Zayd ibn al-Ḥārithah رَضِيَ ٱللَّهُ عَنْهُ, ʿUthmān رَضِيَ ٱللَّهُ عَنْهُ with ʿAbdur Raḥmān ibn ʿAwf رَضِيَ ٱللَّهُ عَنْهُ etc.

Rasūlullāh ﷺ now repeated this bonding between the Anṣār – the helpers and the Muhājirūn – the emigrants. Forty-five Anṣār were paired with forty-five Muhājirūn.

This bond would benefit the Companions in many ways. They would help each other in times of need and difficulty. The weak and poor would be strengthened by someone who was strong and able. The Muhājirūn had left everything behind in Makkah and the Anṣār shared everything they had with their new brothers to make them feel welcome in their new home.

A new Masjid had been built and the five times daily Ṣalāh had been established. Rasūlullāh ﷺ now thought a way must be found to call the people to Prayer so they can congregate at the right time for Ṣalāh with ease.

A meeting was called with the Companions and many gave their opinions, some of which resembled the ways of other Religions. Rasūlullāh ﷺ did not approve of them.

One-night ʿAbdullāh ibn Zayd ibn ʿAbdi Rabbi رَضِيَٱللَّهُعَنْهُ had a dream in which he was shown the Adhān, the call to Prayer. Upon waking, he went straight to Rasūlullāh ﷺ and informed him of the dream. Rasūlullāh ﷺ told him to tell the words to Bilāl رَضِيَٱللَّهُعَنْهُ who then gave the first ever call to Prayer. Upon hearing these words ʿUmar رَضِيَٱللَّهُعَنْهُ came out of his house, dragging his sheet behind him and went to Rasūlullāh ﷺ to inform

him that he had also seen the same dream. From that day on, the Adhān would be called before every Ṣalāh all around the world.

In this year, Rasūlullāh ﷺ also made a treaty with the Jews of Madīnah. There were 3 main tribes of Jews who resided in the town, the Banū Qaynuqāʿ, Banū al-Naḍīr and the Banū Qurayẓah.

There were many terms in the agreement to ensure all parties would be able to live in peace and harmony, be free to follow their respective religions and also assist each other when required.

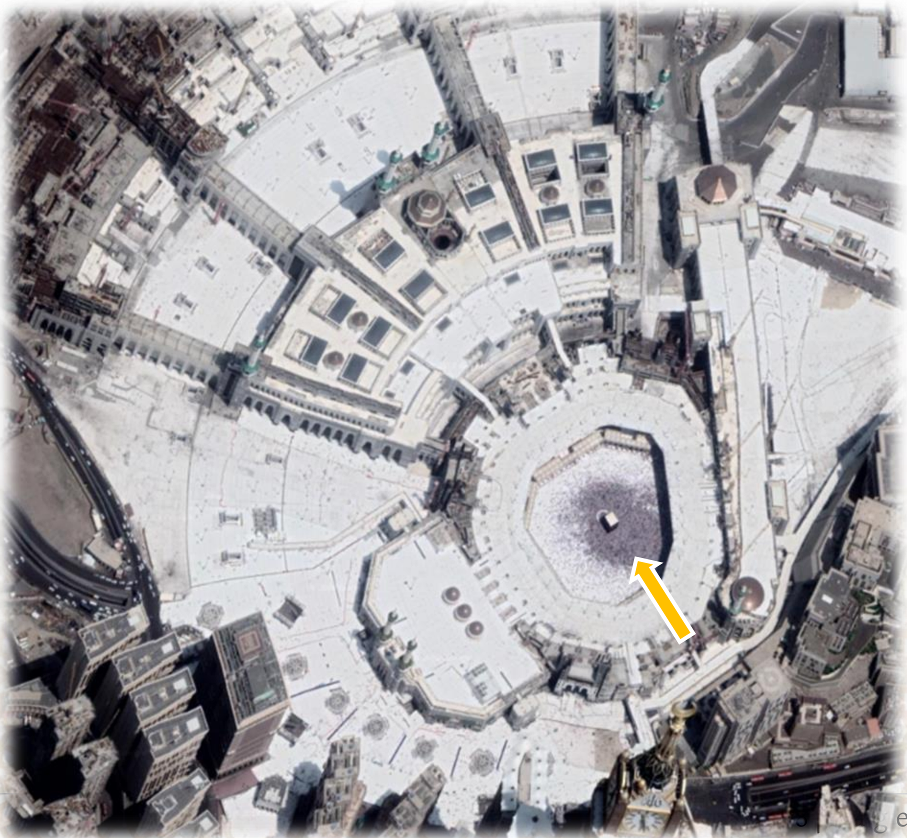
There was also another group of people in Madīnah. Those who professed to follow Rasūlullāh ﷺ and Islām, yet inside they were devoid of faith. These were the hypocrites, the hidden enemies within. In the years to come, they would carry out many acts to sore discord amongst the Muslims and aid their enemies.

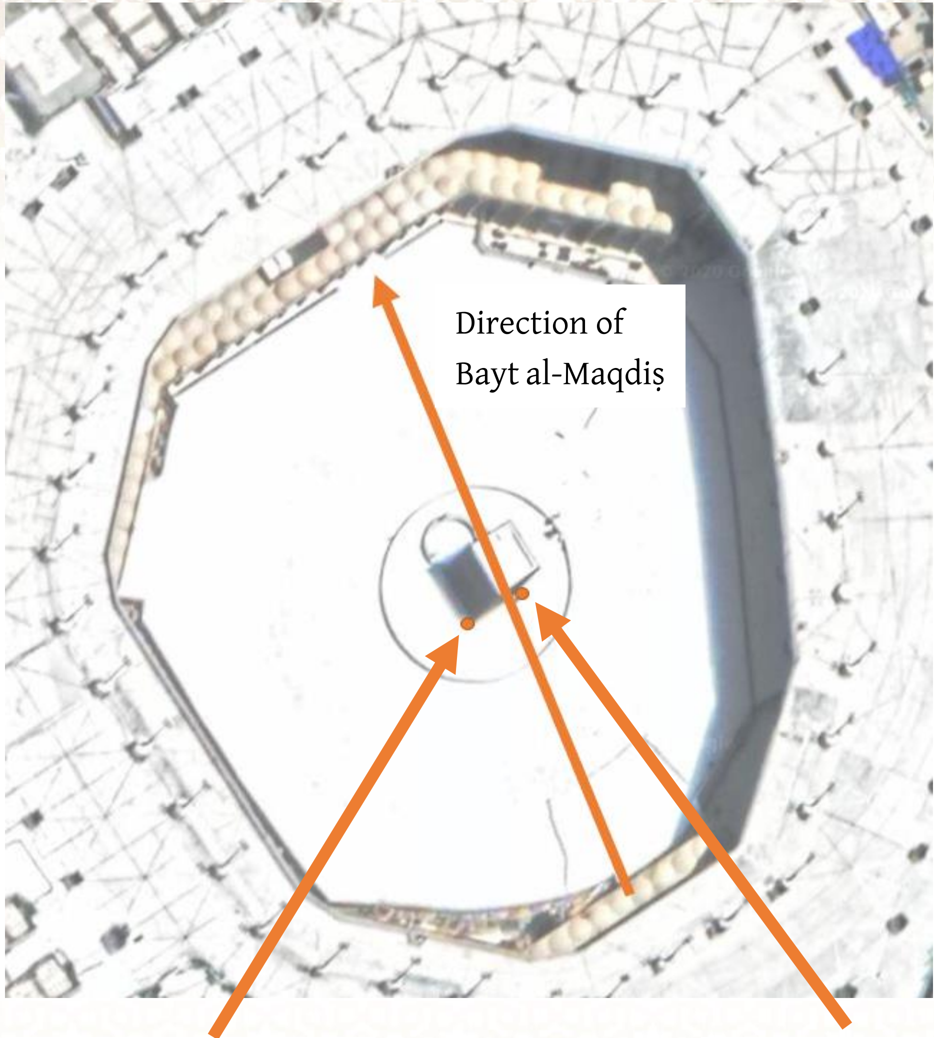
Rasūlullāh ﷺ had also now been sent the Revelation to strive in the path of Allāh سُبْحَانَهُ وَتَعَالَىٰ. In the month of Ramaḍān, Ḥamzah رَضِيَ ٱللَّهُ عَنْهُ was sent on the first expedition but no hostilities occurred. In the following month of Shawwāl, ʿUbaydah ibn al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ led another expedition in which Saʿad ibn Abi Waqqās رَضِيَ ٱللَّهُ عَنْهُ shot the first arrow in Islām.

The following year would see many new commandments and further development on existing religious practices.

The Changing of the Qiblah.

While Rasūlullāh ﷺ stayed in Makkah, he faced Bayt al-Maqdiṣ (which is in Jerusalem) when he prayed Ṣalāh. He would read in such a manner that both the Kaʿbah and Bayt al-Maqdiṣ would be in front of him. In order to do this, he used to position himself between al-Rukn al-Yamānī (the Yemani corner) and al-Ḥajr al-Aswad (the black stone). Another amazing miracle of Allāh سُبْحَانَهُ وَتَعَالَى is that the Kaʿbah was built in such a way, that if a person placed themselves between those two prominent points, they would face Bayt al-Maqdiṣ.




Direction of
Bayt al-Maqdiṣ
Al-Rukn al-Yamānī
Al-Ḥajr al-Aswad

When Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ came to Madīnah, it was not possible to face both places at the same time. As Madīnah was located in between Makkah and Bayt al-Maqdiṣ, it would only be possible to face one of these locations. Therefore Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ faced Bayt al-Maqdiṣ. This carried on for around 16 or 17 months after the Hijrah. Masjid Nabwī was originally built with the Qiblah in the direction of Bayt al-Maqdiṣ.



Yearning for a Change

Rasūlullāh ﷺ developed a yearning in his heart to pray towards the Kaʿbah. He kept looking up towards the sky wondering when will the command come from Allāh سُبْحَانَهُ وَتَعَالَىٰ to pray towards His House.

In the middle of the month of Shaʿbān, in the second year of Hijri, Allāh سُبْحَانَهُ وَتَعَالَىٰ sent down the following Revelation:

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۖ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۚ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِن رَّبِّهِمْ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ[1]

"We have certainly seen the turning of your face (O Muḥammad ﷺ), towards the sky, and we will surely turn you to a Qiblah which you will be pleased with. So turn your face in the direction of al-Masjid al-Ḥarām. And wherever you are, turn your faces towards its direction (In Prayer) And indeed the people of the book, well know that it is the truth from their Lord. And Allāh is not unaware of what they do."

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[1] Sūrah al-Baqarah verse 144

Ḥadīth Concerning the Changing of the Qiblah

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ بَيْنَا النَّاسُ بِقُبَاءٍ فِي صَلاَةِ الصُّبْحِ إِذْ جَاءَهُمْ آتٍ فَقَالَ إِنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم قَدْ أُنْزِلَ عَلَيْهِ اللَّيْلَةَ قُرْآنٌ وَقَدْ أُمِرَ أَنْ يَسْتَقْبِلَ الْكَعْبَةَ فَاسْتَقْبِلُوهَا وَكَانَتْ وُجُوهُهُمْ إِلَى الشَّأْمِ فَاسْتَدَارُوا إِلَى الْكَعْبَةِ[2]

Ibn ʿUmar رَضِيَ اللَّهُ عَنْهُ narrated 'While some people were offering the morning prayers in Qubā, someone came to them and said, 'Indeed Rasūlullāh صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ received Revelation tonight and he has been commanded to face the Kaʿbah, so face towards it'. The people were facing towards Shām (Bayt al-Maqdiṣ) and so they turned towards the Kaʿbah.'



[2] Ṣaḥīḥ al-Bukhārī 403

عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صلى الله عليه وسلم كَانَ يُصَلِّي نَحْوَ بَيْتِ الْمَقْدِسِ فَنَزَلَتْ

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

فَمَرَّ رَجُلٌ مِنْ بَنِي سَلِمَةَ وَهُمْ رُكُوعٌ فِي صَلاَةِ الْفَجْرِ وَقَدْ صَلَّوْا رَكْعَةً فَنَادَى أَلاَ إِنَّ الْقِبْلَةَ قَدْ حُوِّلَتْ . فَمَالُوا كَمَا هُمْ نَحْوَ الْقِبْلَةِ[3]

Anas رَضِيَ ٱللَّهُ عَنْهُ narrated that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to pray Ṣalāh towards Bayt al-Maqdiṣ, then it was revealed (to him): "We have certainly seen the turning of your face (O Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ), towards the sky, and we will surely turn you to a Qiblah which you will be pleased with. So turn your face in the direction of al-Masjid al-Ḥarām."

A person from Banū Salamah was going; (he found the people) in Rukūʿ (while) praying Ṣalāt al-Fajr and they had prayed one Rakʿah. He said in a loud voice: Listen! the Qiblah has been changed and they turned towards (the new) Qiblah (al-Masjid al-Ḥarām) in that very state.

[3] Ṣaḥīḥ Muslim 527

Masjid al-Qiblatayn.

In Fatḥul Bāri, it mentions that it is said Rasūlullāh ﷺ went to visit Umm Bishr ibn al-Barā' ibn Maʿrūr رضي الله عنها in the locality of the Banū Salamah. She prepared food for Rasūlullāh ﷺ and his Companions and the time for Ẓuhr arrived.

Rasūlullāh ﷺ read 2 Rakʿāt and was then commanded to turn in the direction of the Kaʿbah, so he turned towards the Kaʿbah. And this place was named al-Masjid al-Qiblatayn.

Many people who visit Madīnah will go to this Masjid for Ziyārah. Until recently the Masjid had 2 Miḥrābs (prayer niches), one in the direction of Bayt al-Maqdiṣ - Jerusalem and the other in the direction of Masjid al-Ḥarām. The Miḥrāb facing Bayt al-Maqdiṣ was removed and now there is a marker in the direction of Bayt al-Maqdiṣ.



Masjid Nabwī

The change in Qiblah now also meant that there had to be changes to the layout of Masjid Nabwī. The back wall of the Masjid was now in the direction of the Qiblah. Previously, the residences of Rasūlullāh ﷺ were to the back and right of the Masjid. After the change in Qiblah, they were now to the front and left as we see them today.



Aṣḥāb aṣ-Ṣuffah

After the Qiblah had changed, the part of the Masjid, which was next to the original Qiblah, on the northern side was reserved for those Companions who had nowhere to stay.



These weak and poor Muslims were patient on their poverty and were more thankful and happy than those who were rich. These people were known as the Aṣḥāb aṣ-Ṣuffah or Ahle Ṣuffah. Ṣuffah means a ledge or a covered area, so the people who stayed in that area were given this name. They would spend night and day in self rectification and present themselves at the service of Rasūlullāh ﷺ to learn about Islām.

عَنْ أَبِي هُرَيْرَةَ قَالَ رَأَيْتُ سَبْعِينَ مِنْ أَصْحَابِ الصُّفَّةِ مَا مِنْهُمْ رَجُلٌ عَلَيْهِ رِدَاءٌ إِمَّا إِزَارٌ وَإِمَّا كِسَاءٌ قَدْ رَبَطُوا فِي أَعْنَاقِهِمْ فَمِنْهَا مَا يَبْلُغُ نِصْفَ السَّاقَيْنِ وَمِنْهَا مَا يَبْلُغُ الْكَعْبَيْنِ فَيَجْمَعُهُ بِيَدِهِ كَرَاهِيَةَ أَنْ تُرَى عَوْرَتُهُ.[4]

Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ said "I saw seventy from the Aṣḥāb aṣ-Ṣuffāh. There was no man amongst them who had a sheet (which covered the upper part of the body). They either had an izār (sheet which covers the lower part of the body) or a sheet which they had tied around their necks. Some of these sheets reached the middle part of their shins, and some of them reached their ankles. They would gather the sheet with their hands so their ʿawrah (intimate body parts) would not become exposed"

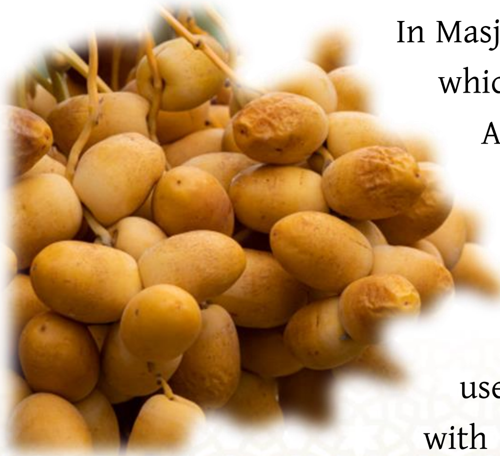


[4] Ṣaḥīḥ al-Bukhārī 442

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ care for the Aṣḥāb al-Ṣuffāh

Muḥammad ibn Sirīn رَحِمَهُ ٱللَّٰهُ mentions when evening time used to arrive, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ would share out the people of aṣ-Ṣuffah amongst the other Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ. Some of them used to take two, some three and some even more. Saʿad Ibn ʿUbādah رَضِيَ ٱللَّٰهُ عَنْهُ used to take eighty people at a time and feed them.

Abū Hurayrah رَضِيَ ٱللَّٰهُ عَنْهُ says that he was also from the people of Ṣuffah and when the evening arrived, they all used to go to Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ would hand over one or two of them to the wealthy Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ. Whoever was left would then join Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ and share his food with him. After eating, they would spend the night in the Masjid.



In Masjid Nabwī, there were 2 pillars which had ropes tied to them. The Anṣār used to get bunches of fruit from their orchards and hang them on these ropes for the Aṣḥāb aṣ-Ṣuffah. The Aṣḥāb aṣ-Ṣuffah then used to bring the fruits down with their sticks and eat them. Muʿādh ibn Jabal رَضِيَ ٱللَّٰهُ عَنْهُ used to supervise this.

Jābir رَضِيَ ٱللَّٰهُ عَنْهُ narrates that Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ said for every 10 bunches of fruit, one bunch should be brought to the Masjid for

the poor people. In another Ḥadīth it mentions that Rasūlullāh ﷺ gave the order that every person who owns an orchard, should bring one bunch, and hang it in the Masjid for the poor people.

عَنْ عَوْفِ بْنِ مَالِكٍ الأَشْجَعِيِّ قَالَ خَرَجَ رَسُولُ اللَّهِ صلى الله عليه وسلم وَقَدْ عَلَّقَ رَجُلٌ قِنَاءً أَوْ قِنْوًا وَبِيَدِهِ عَصًا فَجَعَلَ يَطْعَنُ بِذَلِكَ يُدَقْدِقُ فِي ذَلِكَ الْقِنْوِ وَيَقُولُ " لَوْ شَاءَ رَبُّ هَذِهِ الصَّدَقَةِ تَصَدَّقَ بِأَطْيَبَ مِنْهَا إِنَّ رَبَّ هَذِهِ الصَّدَقَةِ يَأْكُلُ الْحَشَفَ يَوْمَ الْقِيَامَةِ[5]

ʿAuf ibn Mālik al-Ashjaʿī رَضِيَ ٱللَّٰهُ عَنْهُ said: "Rasūlullāh ﷺ came out and a man had hung up one or more bunches of dates. Rasūlullāh ﷺ had a stick in his hand and he started hitting that bunch of dates repeatedly, saying: 'If the owner of these dates wanted to give in Ṣadaqah (charity), he should have given something better than these. Indeed the owner of this Ṣadaqah (charity) will eat rotten and shrivelled dates on the Day of Qiyāmah.'"

[5] Sunan ibn Mājah 1821

The Names of the Aṣḥāb aṣ-Ṣuffah

The number of the Aṣḥāb aṣ-Ṣuffah used to fluctuate. Sometimes there would be more and sometimes less. ʿĀrif Sahrawardī رَحِمَهُ ٱللَّٰهُ has written in 'ʿAwārif', that the number used to sometimes reach four hundred. Many scholars have collected the name of these special Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ. Some of the Names are as follows:

1. Abū ʿUbaydah – ʿĀmir ibn al-Jarrāḥ رَضِيَ ٱللَّٰهُ عَنْهُ
2. ʿAmmār ibn Yāsir رَضِيَ ٱللَّٰهُ عَنْهُ, the son of Yāsir رَضِيَ ٱللَّٰهُ عَنْهُ and Summayah رَضِيَ ٱللَّٰهُ عَنْهَا who had both been persecuted in Makkah
3. ʿAbdullāh ibn Masʿūd رَضِيَ ٱللَّٰهُ عَنْهُ (The great narrator of Ḥadīth)
4. Miqdād ibn ʿAmr رَضِيَ ٱللَّٰهُ عَنْهُ
5. Khabbāb ibn Arat رَضِيَ ٱللَّٰهُ عَنْهُ
6. Bilāl ibn Rabāḥ رَضِيَ ٱللَّٰهُ عَنْهُ (Mu'adhdhin of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ)
7. Ṣuhayb ibn Sinān رَضِيَ ٱللَّٰهُ عَنْهُ
8. Zayd ibn Al-Khaṭṭāb رَضِيَ ٱللَّٰهُ عَنْهُ (brother of ʿUmar رَضِيَ ٱللَّٰهُ عَنْهُ)
9. Abū Murthad - Kanāz ibn Ḥuṣayn ʿAdawī رَضِيَ ٱللَّٰهُ عَنْهُ
10. Abū Kabshah رَضِيَ ٱللَّٰهُ عَنْهُ, freed slave of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ
11. Ṣafwān ibn Bayḍā' رَضِيَ ٱللَّٰهُ عَنْهُ
12. Abū ʿAbas ibn Jabr رَضِيَ ٱللَّٰهُ عَنْهُ
13. Sālim رَضِيَ ٱللَّٰهُ عَنْهُ, freed slave of Abū Ḥudhayfah رَضِيَ ٱللَّٰهُ عَنْهُ
14. Misṭaḥ ibn Athāthā رَضِيَ ٱللَّٰهُ عَنْهُ
15. ʿUkāshah ibn Miḥṣan رَضِيَ ٱللَّٰهُ عَنْهُ
16. Masʿūd ibn Rabʿī رَضِيَ ٱللَّٰهُ عَنْهُ
17. ʿUmayr ibn ʿAwf رَضِيَ ٱللَّٰهُ عَنْهُ

18. ʿUwaym ibn Sāʿidah رَضِيَ ٱللَّهُ عَنْهُ
19. Abū Lubābah رَضِيَ ٱللَّهُ عَنْهُ
20. Sālim ibn ʿUmayr رَضِيَ ٱللَّهُ عَنْهُ
21. Abū Bishr Kaʿab ibn ʿAmr رَضِيَ ٱللَّهُ عَنْهُ
22. Khubayb ibn Yasāf رَضِيَ ٱللَّهُ عَنْهُ
23. ʿAbdullāh ibn Unays رَضِيَ ٱللَّهُ عَنْهُ
24. Jundub ibn Junādah - Abū Dhar Ghifārī رَضِيَ ٱللَّهُ عَنْهُ
25. ʿUtbah ibn Masʿūd Huzalī رَضِيَ ٱللَّهُ عَنْهُ
26. ʿAbdullāh ibn ʿUmar رَضِيَ ٱللَّهُ عَنْهُ
27. Salmān Fārsī رَضِيَ ٱللَّهُ عَنْهُ
28. Hudhayfah ibn al-Yamān رَضِيَ ٱللَّهُ عَنْهُ
29. Abū Dardā - ʿUwaymir ibn ʿĀmir رَضِيَ ٱللَّهُ عَنْهُ
30. ʿAbdullāh ibn Zayd Juhnī رَضِيَ ٱللَّهُ عَنْهُ
31. Ḥajjāj ibn ʿAmr Aslamī رَضِيَ ٱللَّهُ عَنْهُ
32. Abū Hurayrah Dawsī رَضِيَ ٱللَّهُ عَنْهُ
33. Thawbān رَضِيَ ٱللَّهُ عَنْهُ, freed slave of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
34. Muʿādh ibn al-Ḥārith رَضِيَ ٱللَّهُ عَنْهُ
35. Sā’ib ibn Khallād رَضِيَ ٱللَّهُ عَنْهُ
36. Thābit ibn Wadīʿah رَضِيَ ٱللَّهُ عَنْهُ



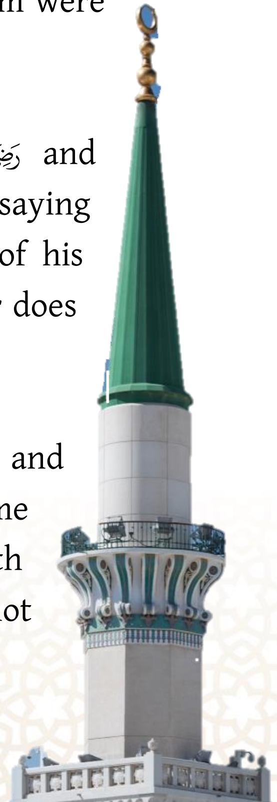
The Illness in Madīnah

The town of Madīnah was known for its fever. When Rasūlullāh ﷺ moved there with his Companions, some of them were afflicted by its fever. Amongst them were Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ, ʿĀmir ibn Fuhayrah رَضِيَ ٱللَّهُ عَنْهُ who had accompanied the two friends during the Hijrah and Bilāl رَضِيَ ٱللَّهُ عَنْهُ. The fever had not affected Rasūlullāh ﷺ.

The ill Companions were residing in one house and ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا decided to visit them. This was during the time before the veil - Ḥijāb had become compulsory. All three of them were very ill.

She first went to her father Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and enquired about his health. He recited a couplet saying that death was closer to him then the strap of his sandal. ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا said by Allāh, my father does not know what he is saying.

She then went to ʿĀmir ibn Fuhayrah رَضِيَ ٱللَّهُ عَنْهُ and enquired about his health. He recited some couplets saying that he had experienced death before tasting it. She said by Allāh, ʿĀmir does not know what he is saying.



The fever had left Bilāl رَضِيَ ٱللَّهُ عَنْهُ and he was lying down in the corner of the house. He raised his voice and also recited some couplets.

ʿĀ'ishah رَضِيَ ٱللَّهُ عَنْهَا went to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and told him what his Companions had been saying. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ told her that they did not know what they were saying due to the effect of the fever. He then supplicated to Allāh سُبْحَانَهُ وَتَعَالَىٰ.

اللَّهُمَّ حَبِّبْ إِلَيْنَا الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ

اللَّهُمَّ وَصَحِّحْهَا وَبَارِكْ لَنَا فِي مُدِّهَا وَصَاعِهَا وَانْقُلْ حُمَّاهَا

فَاجْعَلْهَا بِالْجُحْفَةِ "[6]

"O Allāh! Make us love Madīnah as much or more than we love Makkah. O Allāh! Make it healthy and bless its Mudd and Ṣāʿ for us and take away its fever and put it in al-Juḥfah."

Allāh سُبْحَانَهُ وَتَعَالَىٰ answered the supplication of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ and removed the fever from Madīnah as well as blessing its trade.

[6] Ṣaḥīḥ al-Bukhāri 5654

The Mudd and Ṣāʿ

The Mudd and Ṣāʿ were volume measurements commonly used in the time of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. According to some opinions, the Ṣāʿ in today's terms will be 5.88 litres. One Ṣāʿ would equal 4 Mudd, therefore one Mudd would be 1.47 litres.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ would also have a Mudd which he used for performing Wuḍūʿ and Ghusl.

حَدَّثَنَا أَبُو نُعَيْمٍ قَالَ حَدَّثَنَا مِسْعَرٌ قَالَ حَدَّثَنِي ابْنُ جَبْرٍ قَالَ سَمِعْتُ أَنَسًا يَقُولُ كَانَ النَّبِيُّ صلى الله عليه وسلم يَغْسِلُ أَوْ كَانَ يَغْتَسِلُ بِالصَّاعِ إِلَى خَمْسَةِ أَمْدَادٍ وَيَتَوَضَّأُ بِالْمُدِّ[7]

Anas رَضِيَ ٱللَّهُ عَنْهُ narrated that the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ used to bathe or take a bath with one Ṣāʿ up to five Mudds and used to perform ablution with one Mudd (of water)"

During my time at Darul Uloom Bury, our dear teacher Shaykh Yūsuf Motala رَحِمَهُ ٱللَّهُ gifted everyone in our class with a Mudd. May Allāh سُبْحَانَهُ وَتَعَالَىٰ have mercy on his soul.



[7] Ṣaḥīḥ al-Bukhāri 201

Ṣalāh – The Obligatory Prayers

Rasūlullāh ﷺ and his Companions were commanded to initially read only two Ṣalāh each day. This changed when Rasūlullāh ﷺ went on the night journey and the ascension to the Heavens – the Isrā and Miʿrāj.

On this journey, Rasūlullāh ﷺ spoke to Allāh سُبْحَانَهُ وَتَعَالَى who commanded him to read fifty Ṣalāh each day. This was the only obligatory action which was not commanded on the earth but in the Heavens. This shows its importance and superior status amongst the acts of worship.

On the way back to the world, Rasūlullāh ﷺ met Mūsā' عَلَيْهِ السَّلَامُ who advised him to go back to Allāh سُبْحَانَهُ وَتَعَالَى and get the number reduced. The reasoning was that the ummah of Rasūlullāh ﷺ would find it difficult to carry out this command. Rasūlullāh ﷺ took his advice and went back to Allāh سُبْحَانَهُ وَتَعَالَى who reduced the number by five.



This cycle then carried on, Allāh سُبْحَانَهُ وَتَعَالَى would reduce the number, Rasūlullāh ﷺ would come back down, speak to Mūsā عَلَيْهِ السَّلَامُ who would advise him to go back to Allāh سُبْحَانَهُ وَتَعَالَى

and get the number reduced again. Rasūlullāh ﷺ would then go back and get the number reduced once again.

Finally, Allāh سُبْحَانَهُۥ وَتَعَالَىٰ commanded Rasūlullāh ﷺ with five daily obligatory Ṣalāh. Mūsā عَلَيْهِ ٱلسَّلَامُ again advised Rasūlullāh ﷺ to go back, but Rasūlullāh ﷺ did not. From that day, until today, all of the Muslims around the world read five Ṣalāh each day, however there was a proclamation from the Heavens that we would be rewarded for fifty.

During the early Madanī period, the number of obligatory units for residents had increased from two Rakʿah to four Rakʿah for Ẓuhr, ʿAṣr and ʿĪshā. For travellers they remained at two for those respective Ṣalāh.

After this, there was no change in the number of obligatory Ṣalāh or the number of units in their respective Farḍ prayers.



Ṣaum – The Obligatory Fasting

When Rasūlullāh ﷺ came to Madīnah, he commanded the people to fast on the day of ʿĀshūrāh, the 10th of Muḥarram. This was the only compulsory fast at the time. The Muslims would have to abstain from eating, drinking and intimate relations during the daylight hours.

In the 2nd year of Hijri, in the last 10 days of the month of Shaʿbān, which is the month preceding Ramaḍān, Allāh سُبْحَانَهُ وَتَعَالَى sent down the following Revelation.

شَهْرُ رَمَضَانَ الَّذِىْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَ بَيِّنٰتٍ مِّنَ
الْهُدٰى وَالْفُرْقَانِۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ [8]

"The month of Ramaḍān is the one in which the Qur'ān was revealed as guidance for mankind, and as clear signs that show the right way and distinguish between right and wrong. So those of you who witness the month must fast in it."

After the fasts of Ramaḍān became obligatory, Rasūlullāh ﷺ told the believers that whoever wishes to keep the fast of ʿĀshūrāh can do so, and whoever wishes to leave the fast may do so.

[8] Sūrah al-Baqarah verse 185

Ṣalāt al-ʿĪd al-Fiṭr

In the same year, towards the end of the month of Ramaḍān, when there were only 2 days left, the command for Ṣadaqāt al-Fiṭr and Ṣalāt al-ʿĪd al-Fiṭr was also sent down.

قَدْ اَفْلَحَ مَنْ تَزَكّٰى ۙ
وَذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰى [9]

"Success is surely achieved by him who purifies himself, (14) And pronounces the name of his Lord, then offers Prayer. (15)"

According to some of our scholars, the commentary of these verses refers to the person who purified themselves by giving the Ṣadaqāt al-Fiṭr at the end of the month of Ramaḍān. And offering Prayers means reading the ʿĪd Ṣalāh.



[9] Sūrah al-Aʿlā' verses 14-15

Ṣalāt al-ʿĪd al-Aḍḥā’ & Uḍḥiyah

In the same year, the commandment for reading the ʿĪd Ṣalāh on the day of ʿĪd al-Aḍḥā’ was also sent down as well as the commandment for carrying out the Uḍḥiyah - Qurbāni.

The following verse was revealed:

فَصَلِّ لِرَبِّكَ وَانْحَرْ [10]

“So offer Ṣalāh (Prayer) to your Lord, and sacrifice”

Ḥasan Baṣrī رَحِمَهُ ٱللَّٰهُ says with regards to this verse, the word Ṣalāh refers to the Ṣalāh on the day of ʿĪd al-Aḍḥā’ and the word sacrifice refers to the Uḍḥiyah - Qurbāni which is also performed on this day.



[10] Sūrah al-Kauthar verse 2

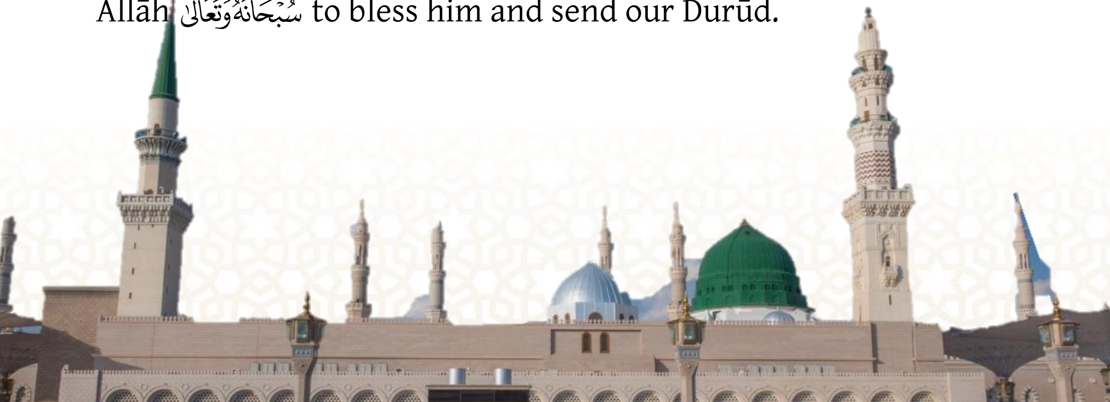
Durūd

Abū Dhar رَضِيَ ٱللَّهُ عَنْهُ mentions that the command to recite Ṣalāt and Salām on Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was also sent down in this year. Another opinion is that the command came down on the Night of the Ascension to the Heavens – the Miʿrāj:

إِنَّ اللّٰهَ وَمَلٰٓئِكَتَهٗ يُصَلُّوْنَ عَلَى النَّبِيِّ
يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا صَلُّوْا عَلَيْهِ وَسَلِّمُوْا تَسْلِيْمًا[11]

"Surely Allāh and his angels send blessings to the Prophet, oh you who have believed, ask Allāh to confer blessings upon him and send your Salām to him in abundance."

In this verse Allāh سُبْحَانَهُ وَتَعَالَىٰ tells us the status of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ. Allāh سُبْحَانَهُ وَتَعَالَىٰ himself and the Angels send blessings to him, so how great must he be! And we are instructed to pray to Allāh سُبْحَانَهُ وَتَعَالَىٰ to bless him and send our Durūd.



[11] Sūrah al-Aḥzāb verse 56

Durūd Ibrāhīm

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ وَمُوسَى بْنُ إِسْمَاعِيلَ قَالاَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ حَدَّثَنَا أَبُو قُرَّةَ مُسْلِمُ بْنُ سَالِمٍ الْهَمْدَانِيُّ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عِيسَى سَمِعَ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى قَالَ لَقِيَنِي كَعْبُ بْنُ عُجْرَةَ فَقَالَ أَلاَ أُهْدِي لَكَ هَدِيَّةً سَمِعْتُهَا مِنَ النَّبِيِّ صلى الله عليه وسلم فَقُلْتُ بَلَى فَأَهْدِهَا لِي. فَقَالَ سَأَلْنَا رَسُولَ اللَّهِ صلى الله عليه وسلم فَقُلْنَا يَا رَسُولَ اللَّهِ كَيْفَ الصَّلاَةُ عَلَيْكُمْ أَهْلَ الْبَيْتِ فَإِنَّ اللَّهَ قَدْ عَلَّمَنَا كَيْفَ نُسَلِّمُ. قَالَ " قُولُوا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ[12]

ʿAbdur-Raḥmān ibn Abī Laylā’ رَضِيَ ٱللَّهُ عَنْهُ narrated that Kaʿab ibn ʿUjrah رَضِيَ ٱللَّهُ عَنْهُ met me and said, "Shall I not give you a present I got from the Prophet صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ?" I said, "Yes, give it to me." Kaʿab ibn ʿUjrah رَضِيَ ٱللَّهُ عَنْهُ said, "We asked Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ saying, 'O Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, how should one (ask Allāh سُبْحَانَهُ وَتَعَالَى to) send blessings upon you and the members of the family. Allāh سُبْحَانَهُ وَتَعَالَى

[12] Ṣaḥīḥ al-Bukhārī 3370

has taught us how to do Salām to you'. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said "Say these words:

"Oh Allāh, send mercy on Muḥammad and on the progeny, the family of Muḥammad, just as you sent mercy on Ibrāhīm and on the progeny, the family of Ibrāhīm عَلَيْهِ ٱلسَّلَامُ. Verily you are praised, glorious. O Allāh send your blessings on Muḥammad and the progeny of Muḥammad, just as you sent blessings on Ibrāhīm عَلَيْهِ ٱلسَّلَامُ and his family, verily you are praised, Glorious."

From here we can see the basis of Durūd Ibrāhīm.



Zakāt – The Obligatory Alms

The initial ruling of Zakāt was revealed during the Makkan period but no further elaboration was revealed on this command. The Ṣaḥābah رَضِيَٱللَّهُعَنْهُمْ even asked Rasūlullāḥ صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ about this.

In Sūrah Al-Baqarah, Allāh سُبْحَانَهُۥوَتَعَالَىٰ tells us about this:

وَيَسْـــَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ قُلِ الْعَفْوَ[13]

"And they ask you as to what they should spend. Say, "The surplus""

So, the command was to spend from whatever is surplus, extra from your wealth. No fixed amount of wealth was specified.

In in the 2nd year of Hijri, Allāh سُبْحَانَهُۥوَتَعَالَىٰ then revealed the details of Zakāt. So now the Companions knew how the Zakāt should be discharged.



[13] Sūrah Al-Baqarah – verse 219

The Marriage of ʿAlī and Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا

In the second year of Hijri, Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ youngest daughter Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا, was married to ʿʿAlī رَضِيَ ٱللَّهُ عَنْهُ. Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ had first sent a proposal for Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا. After some time ʿUmar رَضِيَ ٱللَّهُ عَنْهُ also sent a proposal. However Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ remained quiet. In one narration, it is said that Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was waiting for a command from Allāh سُبْحَانَهُ وَتَعَالَىٰ

Abū Bakr رَضِيَ ٱللَّهُ عَنْهُ and Umar رَضِيَ ٱللَّهُ عَنْهُ then advised ʿAlī رَضِيَ ٱللَّهُ عَنْهُ to send her a proposal. ʿ ʿAlī رَضِيَ ٱللَّهُ عَنْهُ mentions that when he intended to send a proposal he thought to himself that I do not have anything, and to get married, a person should have some things. But when he thought of the character of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, he got courage and presented his proposal to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ.

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked him what have you got to give in Maḥr, in dowry. ʿAlī رَضِيَ ٱللَّهُ عَنْهُ said that he didnt have anything. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ asked him, where is the armour which you got in Badr. ʿAlī رَضِيَ ٱللَّهُ عَنْهُ replied that he had it. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ then told him it would be better if this armour is given to Fāṭimah رَضِيَ ٱللَّهُ عَنْهَا as her dowry.

ʿAlī رَضِيَ ٱللَّهُ عَنْهُ then sold this armour to Uthmān رَضِيَ ٱللَّهُ عَنْهُ for 480 dirhams and took all of the money and presented it to Rasūlullāh

صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then told him to purchase some clothes and perfume with this money.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ also gave his daughter some gifts to take with her. Amongst them was a quilt made from skin, 2 millstones and a water skin.

From here we can see where the Maḥr Fāṭimī comes from. It was the amount of money which ʿAlī رَضِيَ ٱللَّٰهُ عَنْهُ got for selling his armour on the advice of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ.

The amount was 480 dirhams. 480 dirhams equals 1469.6 grams of silver or 47.25 Troy ounces of Silver.

According to other opinions, the value of Maḥr Fāṭimī is slightly different. It is 400 mithqāl, which is approximately 1750 grams of silver.

In today's rates the Maḥr Fāṭimī is about £800.

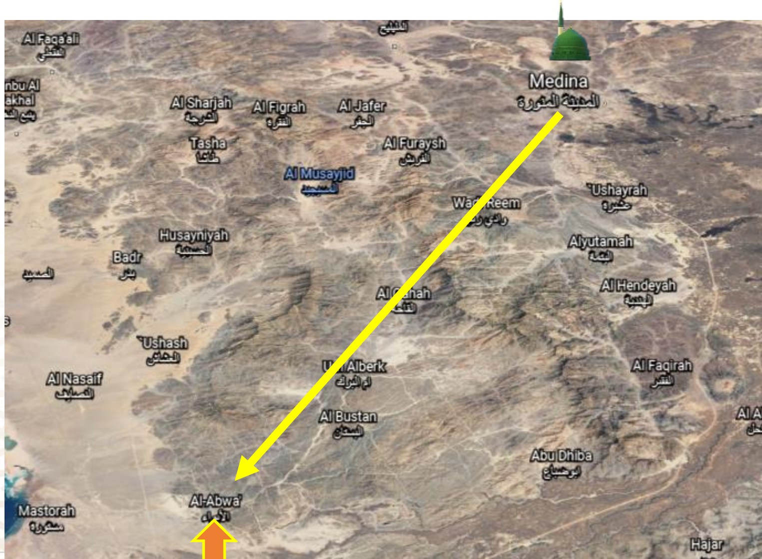


Gazwah al-Abwā’

Allāh سُبْحَانَهُ وَتَعَالَىٰ had now given Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ permission to strive in his path. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ took part himself in many expeditions. The term Gazwah refers to those battles or expeditions in which Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ participated in.

The first expedition in which Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ participated in was the Gazwah of al-Abwā’. It is also known as Gazwah Waddān. Al-Abwā’ and Waddān are only 6 miles apart. The final expedition Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ took part in was the Gazwah of Tabūk.

In the beginning of the month of Ṣafar in the 2nd year of Hijri, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ went with 60 Muhājirūn towards al-Abwā’. There were no Anṣār in the Army. The aim of this expedition was to intercept a Qurayshi Caravan and confront the Banū Ḍamrah.



Abwā’ is just over 100 miles south west of Madīnah. Saʿad ibn ʿUbādah رَضِيَ ٱللَّهُ عَنْهُ was left behind in Madīnah to look after affairs whilst the Standard of the Muslim army was held by Ḥamzah رَضِيَ ٱللَّهُ عَنْهُ.

When the Muslim army reached Al-Abwā’, the Qurayshi caravan had already left. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ made a treaty with Makhshī ibn ʿAmr, the leader of the Banū Ḍamrah. The terms of the treaty were as follows:

- The Banū Ḍamrah would not fight against the Muslims
- They would not assist any enemies of the Muslims
- They would not deceive the Muslims
- At the times of need they would assist the Muslims

Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ returned to Madīnah after 15 days. During this expedition there were no hostilities.



The Grave of Āminah رَضِيَ ٱللَّهُ عَنْهَا

Al-Abwā' is also the location where the mother of Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ, Āminah رَضِيَ ٱللَّهُ عَنْهَا passed away. She was returning from Madīnah with Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ when he was a young child, six years of age. She fell ill on the journey home and passed away. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ was then brought back to Makkah by Barakah bint Thaᶜlabah who is more commonly known as Umm Ayman. The picture below shows the grave of Āminah رَضِيَ ٱللَّهُ عَنْهَا.



Summary of Battles

There may be a difference of opinion regarding some facts of the battles, i.e. the number of people in the armies, the duration of the expedition etc. For each battle, I will provide a summary of the information for that expedition taken from the book Atlas Tārīkhī by Sāmī ibn ᶜAbdullāh ibn Aḥmad al-Maglūth.

Summary of Gazwah al-Abwā’

Battle Number	1	
Name of the Battle	Al-Abwā’	
Date of the Battle	2AH	Ṣafar
Reason for Expedition	Intercept Qurayshi caravan which was headed to Shām	
Location	Al-Abwā’ - Waddān	
Representative of Rasūlullāh ﷺ in charge of affairs in Madīnah	Saʿad ibn ʿUbādah رضي الله عنه	
Standard Bearer for the Muslim Army	Ḥamzah ibn ʿAbdul Muṭṭalib رضي الله عنه	
Leader of the enemy forces	Ummayah ibn Khalaf	
Number of Muslims	60 or 200	
Number of enemy forces or information about them	Number unknown – Qurayshi caravan and Banū Ḍamrah	
Duration Rasūlullāh spent outside of Madīnah for Expedition	10 nights	
Type of Battle	Interception	
Verses of Qur’ān narrated in relation to Expedition	None	
Outcome of Battle	No confrontation as Qurayshi caravan had left. Treaty agreed with Banū Ḍamrah	

Gazwah Buwāṭ

The following expedition was the Gazwah of Buwāṭ. Rasūlullāh received news through divine inspiration that a Qurayshi caravan was headed towards Makkah.

In the month of Rabī al-Awwal or Rabī al-Thāni, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ took 200 men and travelled towards Buwāṭ to intercept the caravan. Sā'ib ibn ʿUthmān رَضِيَ ٱللَّٰهُ عَنْهُ who was one of the first believers and one of the Companions who migrated to Abyssinia, was left in charge in Madīnah.

The Qurayshi caravan numbered 100 people and was led by Ummayah ibn Khalaf. The caravan also had 2,500 camels. Upon reach Buwāṭ, the Muslim army found that the caravan had already left so they returned to Madīnah.



Buwāṭ is an area just over 70 miles west of Madīnah, near a mountain called Jabl Raḍwā'.

Summary of Gazwah Buwāṭ

Battle Number	2	
Name of the Battle	Buwāṭ	
Date of the Battle	2AH	Rabīʿ al-Awwal or Rabīʿ al-Thāni
Reason for Expedition	Intercept Qurayshi caravan which was headed to Makkah	
Location	Raḍwā’	
Representative of Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ in charge of affairs in Madīnah	Saʿad ibn ʿUbādah رَضِيَ ٱللَّٰهُ عَنْهُ or Sā’ib ibn ʿUthmān رَضِيَ ٱللَّٰهُ عَنْهُ	
Standard Bearer for the Muslim Army	Saʿad ibn Abī Waqqās رَضِيَ ٱللَّٰهُ عَنْهُ	
Leader of the enemy forces	Ummayah ibn Khalaf	
Number of Muslims	200	
Number of enemy forces or information about them	100	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	7 Days	
Type of Battle	Interception	
Verses of Qur’ān narrated in relation to Expedition	None	
Outcome of Battle	No confrontation as Qurayshi caravan had left	

Gazwah al-ʿUshayrah

In the month of Jumāda al-Ūlā, Rasūlullāh ﷺ headed towards al-ʿUshayrah with 200 Companions to intercept a Qurayshi caravan. Abū Salamah ibn ʿAbdul Asad رَضِيَ ٱللَّٰهُ عَنْهُ was left in charge in Madīnah. 30 camels were taken by Muslim army and the Companions رَضِيَ ٱللَّٰهُ عَنْهُمْ would take turns in riding them.

Al-ʿUshayrah is located just over 70 miles to the west of Madīnah close to Yanbūʿ an-Nakhl.



Upon reaching the area, the Muslim army found out that the Qurayshi caravan had already left some days earlier. Rasūlullāh ﷺ spent the rest of that month there and also a few days in the month of Jumāda al-Thānī.

During this campaign, Rasūlullāh ﷺ made a treaty with the Banū Mudlij and returned to Madīnah. There was no confrontation during the expedition.

Summary of Gazwah al-ʿUshayrah

Battle Number	3	
Name of the Battle	Al-ʿUshayrah	
Date of the Battle	2AH	Jumādā’ al-Ūlā
Reason for Expedition	Intercept Qurayshi caravan which was headed towards Shām	
Location	Yanbūʿ al-Nakhl	
Representative of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ in charge of affairs in Madīnah	Abū Salamah ibn ʿAbdul Asad رَضِيَٱللَّهُعَنْهُ	
Standard Bearer for the Muslim Army	Ḥamzah ibn ʿAbdul Muṭṭalib رَضِيَٱللَّهُعَنْهُ	
Leader of the enemy forces	Abū Sufyān ibn Ḥarb	
Number of Muslims	200	
Number of enemy forces or information about them	Qurayshi caravan, Banū Mudlij and Banū Ḍamrah	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	25 Days	
Type of Battle	Interception	
Verses of Qur’ān narrated in relation to Expedition	None	
Outcome of Battle	No confrontation as Qurayshi caravan had left. Treaty made with Banū Mudlij	

Gazwah Safawān

After Gazwah al-ʿUshayrah, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ returned to Madīnah. He had only stayed there for around 10 days when Kurz ibn Jābir al-Fahrī raided the pasturing animals which belonged to the people in Madīnah. He took some camels and goats and then fled.

Upon hearing the news, Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ took 200 men and went in pursuit. They reached a place called Safawān which was close to Badr. Badr is about 70 miles to the south west of Madīnah.



By the time Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had reached there, Kurz had already left and managed to escape him. Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ then returned to Madīnah. As Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ reached Badr in pursuit of Kurz, the battle is also known as Gazwah Badr Ūlā'.

Summary of Gazwah Safawān (Badr Ūlā’)

Battle Number	4	
Name of the Battle	Gazwah Safawān (Badr Ūlā’)	
Date of the Battle	2AH	Jumādā’ al-Ākhirah
Reason for Expedition	Kurz ibn Jābir al-Fahrī had raided the pasturing animals of Madīnah, Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ went in pursuit	
Location	Badr	
Representative of Rasūlullāh صَلَّىٱللَّهُعَلَيۡهِوَسَلَّمَ in charge of affairs in Madīnah	Zayd ibn Ḥārithah رَضِيَٱللَّهُعَنۡهُ	
Standard Bearer for the Muslim Army	ʿAlī ibn Abī Ṭālib رَضِيَٱللَّهُعَنۡهُ	
Leader of the enemy forces	Kurz ibn Jābir al-Fahrī	
Number of Muslims	200	
Number of enemy forces or information about them	The raiding party of Kurz ibn Jābir	
Number of nights Rasūlullāh spent outside of Madīnah for Expedition	Some days in Safawān	
Type of Battle	Pursuit	
Verses of Qur’ān narrated in relation to Expedition	None	
Outcome of Battle	No hostilities occurred and Muslims returned to Madīnah.	

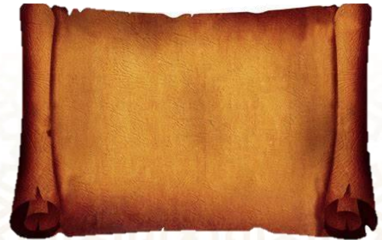
Sariya ʿAbdullāh ibn Jahsh رَضِيَٱللَّهُعَنْهُ

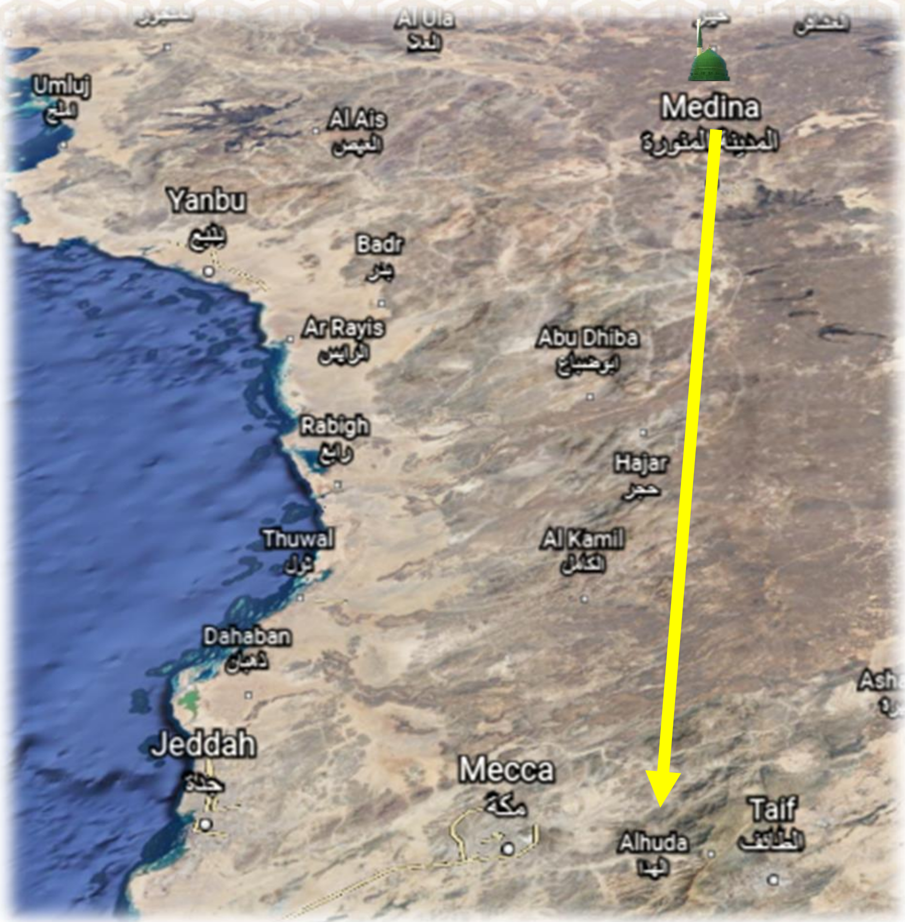
After coming back from Gazwah Safawān, in the month of Rajjab in the 2nd year of Hijri, Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sent ʿAbdullāh ibn Jahsh رَضِيَٱللَّهُعَنْهُ towards Maqām Nakhlah with 11 Muhājirūn.

Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ sent a letter with them and commanded them to not open the letter until two days had passed. After two days they were to open the letter and follow the instructions. None of the Companions رَضِيَٱللَّهُعَنْهُمْ were to be compelled to follow the instructions, meaning they would not be forced to act upon them.

After 2 days, ʿAbdullāh ibn Jahsh رَضِيَٱللَّهُعَنْهُ opened the letter. The instructions told them to keep proceeding until they reached a place between Makkah and Taif called Nakhlah. Once they arrive there, they should wait for the Quraysh and keep the Muslims informed of their of actions.

ʿAbdullāh ibn Jahsh رَضِيَٱللَّهُعَنْهُ informed his Companions of what was in the letter and told them he was not compelling any of them to come. They all agreed to obey the commands of Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.





Nakhlah is over 200 miles to the south of Madīnah. On the way there, the camel of Saʿad and ʿUtbah رضي الله عنهما got lost so they went to search for it. In the process they also got lost. The rest of the party reached their destination and waited there as per their instructions.

The First Spoils

A trade caravan from the Quraysh was returning back to Makkah in the month of Rajjab al-Ḥarām. It was the final day of that month and fighting was not permitted in this sacred month.

The Companions thought the following month of Shawwāl had begun therefore they attacked the caravan. Wāqid ibn ʿAbdullāh رَضِيَٱللَّهُعَنْهُ shot an arrow at the leader of the caravan ʿAmr ibn al-Ḥaḍramī which proved to be fatal. Upon seeing this, the rest of the people in the caravan panicked and ran away. All of the goods of the caravan were then taken by ʿAbdullāh ibn Jahsh رَضِيَٱللَّهُعَنْهُ and his Companions. Two of the people in the caravan were also captured, ʿUthmān ibn ʿAbdullāh and Ḥakm ibn Qaysān.



Up until this point, there had been no revelation regarding the distribution of spoils as no spoils had been obtained before. The spoils or booty is the term which refers to the wealth which is acquired during an expedition.

ʿAbdullāh ibn Jahsh رَضِيَٱللَّهُعَنْهُ used his own reasoning and divided the spoils into five parts. Four parts were distributed to the Companions in the party and one part was left for the Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ.

The Revelation Regarding the Spoils of War

The Companions returned back to Madīnah with the spoils and the captives. When they reached there, Rasūlullāh ﷺ told them that he had not given them permission to fight in the sacred month. Until Revelation comes regarding this, the spoils and the captives should be kept safe.

Upon hearing this ʿAbdullāh ibn Jahsh رَضِيَ ٱللَّٰهُ عَنْهُ and his Companions became upset and regretful. The hypocrites and Jews of Madīnah started to say that Rasūlullāh ﷺ and his Companions have made it permissible to fight in the sacred months. Allāh سُبْحَانَهُ وَتَعَالَىٰ then sent down the following verse:

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ
وَصَدٌّ عَنْ سَبِيْلِ اللهِ وَ كُفْرٌۢ بِهٖ وَالْمَسْجِدِ الْحَرَامِ وَاِخْرَاجُ اَهْلِهٖ
مِنْهُ اَكْبَرُ عِنْدَ اللهِ ۚ وَالْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُوْنَ
يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ اسْتَطَاعُوْا وَمَنْ
يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ فَيَمُتْ وَهُوَ كَافِرٌ فَاُولٰٓئِكَ حَبِطَتْ
اَعْمَالُهُمْ فِى الدُّنْيَا وَالْاٰخِرَةِ ۚ وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا
خٰلِدُوْنَ[14]

[14] Sūrah al-Baqarah verse 217

"They ask you about the Sacred Month, that is, about fighting in it. Say, "Fighting in it is something grave, but it is much more grave, in the sight of Allāh, to prevent (people) from the path of Allāh, to disbelieve in Him, and in Al-Masjid al-Ḥarām, and to expel its people from there, and Fitnah (to create disorder) is more grave than killing." They will go on fighting you until they turn you away from your faith if they could, while whoever of you turns away from his faith and dies an infidel, such people are those whose deeds will go to waste in this world and in the Hereafter, and they are people of the Fire. They shall be there forever. (217)"

After this verse was revealed, Rasūlullāh ﷺ accepted his fifth share of the booty and distributed the rest of the wealth among the Companions in the party.



The Reward

ʿAbdullāh ibn Jahsh رَضِيَٱللَّهُعَنْهُ and his Companions became very happy when they heard of this verse. They asked Rasūlullāh صَلَّىٱللَّهُعَلَيْهِوَسَلَّمَ if they would also get some reward as well for their actions. Upon this, Allāh سُبْحَانَهُۥوَتَعَالَىٰ sent down the following verse:

إِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَاجَرُوْا وَجَاهَدُوْا فِىْ سَبِيْلِ اللّٰهِ ۙ اُولٰٓئِكَ
يَرْجُوْنَ رَحْمَتَ اللّٰهِ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ

"As for those who believed and those who migrated and carried strove in the way of Allāh, they hope for Allāh's mercy: and Allāh is Forgiving, Very-Merciful. (218)



The Deal

The Companions had taken 2 captives, ʿUthmān ibn ʿAbdullāh and Ḥakm ibn Qaysān. The Quraysh sent money to Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ to ransom them however Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ said he would not release them until his Companions Saʿad and ʿUtba رَضِيَ ٱللَّهُ عَنْهُمَا did not return to Madīnah. He feared that the Quraysh had done something to them

After a few days Saʿad and ʿUtba رَضِيَ ٱللَّهُ عَنْهُمَا returned to Madinah. Rasūlullāh صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ took the ransom and released ʿUthmān ibn ʿAbdullāh and Ḥakm ibn Qaysān. ʿUthmān ibn ʿAbdullāh went back to Makkah as soon as he was released and passed away there without embracing. Ḥakm ibn Qaysān رَضِيَ ٱللَّهُ عَنْهُ became a Muslim and stayed in Madīnah until he was martyred in the battle of Bīr Maʿūna.



Summary

The original Qiblah of the Muslims was Bayt al-Maqdiṣ. Rasūlullāh ﷺ had prayed Ṣalāh during his Makkan life in such a way that both the Kaʿbah and Bayt al-Maqdiṣ would be in front of him. Once he migrated to Madīnah, he was no longer able to do this as Madīnah lay in between the two sacred places, therefore he could only face Bayt al-Maqdiṣ.

Masjid Nabwī had been built in the first year of Hijri with the Qiblah facing towards Jerusalem. For 16 or 17 months, the Muslims continued to pray in this direction until Allāh سُبْحَانَهُ وَتَعَالَى sent down the Revelation commanding Rasūlullāh ﷺ to now face al-Masjid al-Ḥarām. The direction of the Qiblah in Masjid Nabwī was now changed in the opposite direction and till this day, every Muslim in every corner of the world faced in the direction of Makkah for each and every Ṣalāh.

Rasūlullāh ﷺ had come into this world to bring the message of the true religion of Islām. Islām has the answer to all issues, including the issue of poverty. Rasūlullāh ﷺ would keep the poor Companions close to him and he assumed responsibility of their welfare. A special place was reserved for them in Masjid Nabwī and the Companions who used to live there were known as the Aṣḥāb aṣ-Ṣuffah.

The wealthy Companions would take the poor Companions home and feed them. Bunches of fruit would also be hung up inside the Masjid for them to eat. The Muslim community in Madīnah was a shining example of unity.

Just before the month of Ramaḍān, Allāh سُبۡحَانَهُۥوَتَعَالَىٰ sent down the Revelation regarding fasting. The Muslims used to fast on the day of ʿĀshūrāh, but now that fast became optional and fasting in the month of Ramaḍān became obligatory. At the end of the month, the first ʿĪd Ṣalāh would also now have to be read.

In this year Allāh سُبۡحَانَهُۥوَتَعَالَىٰ put many other measures in place to help the poor. On the day of ʿĪd, the Ṣadaqāt al-Fiṭr now had to be discharged. This charity would act as expiation for any mistakes made while fasting and would enable the poor Muslims to eat on the day of ʿĪd.

The Commandment also now came to read the ʿĪd Ṣalāh on the of ʿĪd al-Aḍḥā' and to also perform the Uḍḥiyah. This is the animal sacrifice that is done to commemorate the sacrifice Ibrāhīm عَلَيۡهِٱلسَّلَامُ was going to make.

Then Commandment also now came to give Zakāt. According to some narrations, Zakāt had been made obligatory earlier but no clear guidance had been given. In the 2nd year of Hijri, the ruling was now clarified.

Three of the main acts of worship had now become obligatory, Ṣalāh, Ṣaum and Zakāt.

In this year Allāh سُبْحَانَهُ وَتَعَالَى also sent the Revelation instructing the believers to send Durūd on Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ. The Companions sought clarification from Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ on how this should be done, and he taught them Durūd Ibrāhīm.

Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ had now been given permission to strive in the path of Allāh سُبْحَانَهُ وَتَعَالَى. He started to send expeditions and also took part in many himself.

The first battle in which Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ participated in was Gazwah al-Abwā'. The Muslim army had tried to intercept a Qurayshi caravan but by the time the army arrived, the caravan had left.

This was followed by Gazwah Buwāṭ, Gazwah al-ʿUshayrah and Gazwah Safawān which is also known as Gazwah Badr Ūlā' as the Muslims army had reached the area of Badr.

The first spoils were secured during the Sariya of ʿAbdullāh ibn Jahsh رَضِيَ ٱللَّٰهُ عَنْهُ when a small party had been sent by Rasūlullāh صَلَّى ٱللَّٰهُ عَلَيْهِ وَسَلَّمَ to Nakhlah, which was an area between Ṭāif and Makkah. Very soon the first major battle in Islām, the Battle of Badr would occur in the month of Ramaḍān.

Sīrah of Muḥammad صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ
Part 13 – The Commandments Increase

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